Optatus Cat. 12

Donatus Redivivus:

OR, A

REPRIMAND

TO A

491. d. 27.

Modern *Church-Schismatick*,

FOR HIS

Revival of the *Donatistical* Heresy of Re-baptization, in Defiance to the Judgment and Practice of the *Catholick Church*, and of the Church of *ENGLAND* in particular.

In a LETTER to Himself.

Revera enim fieri potest, ut sceleratior sit rebaptizator totius hominis, quàm solius Corporis interemptor. Aug. ad Eleus. Ep. 163. *i. e.* A Re-baptizer is worse than a Murderer.

Quicunque à vobis se rebaptizari consenserit, resurget quidem sed nudus, quia à nuptiali veste à vobis se expoliari permisit. Optatus lib. v. *p.* 61. *i. e.* Whosoever suffers himself to be Re-baptiz'd, at the Resurrection shall be naked, for want of his Wedding-Garment.

LONDON: Printed for *J. Roberts*, at the *Oxford-Arms* in *Warwick-Lane.* 1714.

Price 6 *d.*

TO THE

Moſt Reverend Father in God

Sir *William Dawes*,

ARCHBISHOP of *YORK*,

Primate of *ENGLAND*

and METROPOLITAN.

May it pleaſe Your Grace,

THE Happy Experience this Dioceſe has had of Your Lordſhip's Government, furniſhes us with ufficient Matter of Regret, for Your emoval from it.

DEDICATION.

THAT unaffected becoming Piety
That religious Zeal for our Church
That Paſſionate and Noble Con-
cern for Your Country, and the *Pro-*
teſtant Succeſſion, and that Chriſtian
Charity, which actuate all You
Performances, command the Love
and Eſteem of all Perſons, who
have the Felicity of being *any way*
acquainted with Your GRACE.

WE live in an Age too much go
vern'd by Party-Zeal, wherein
Man can't diſcover Generous Sen
timents for thoſe who differ from
Us in their Apprehenſions, withou
being immediately ſuſpected to b
of the ſame Party and Principles
but *You, My Lord*, are ſo far from
being tainted with the Vicious Pre
judices of the Times, that it wou
be much better for us, were You
Lordſhip oftner to direct, in th
Important Affairs of CHURCH an
STATE.

TH

DEDICATION.

THE Veneration You have for Goodneſs, whereever You find it, and the Averſion You have to what's otherwiſe, even in Friends, encourages me, out of a Concern for the Truth, humbly to lay the following Caſe before Your Lordſhip.

Two young Clergymen of this Dioceſe, have, by an uncommon Piece of Indiſcretion, given ſome Ground of Offence to many good Perſons in the Eſtabliſhment.

MY Information was to this Purpoſe.

IT happen'd laſt Year theſe Gentlemen engaged themſelves in a peculiar Familiarity, with a Boarding-School at *Ma——ter*, where (among the ſeveral young Ladies there tabled) they made their Addreſs

dreſs to two young Gentlewomen that had been bred *Presbyterians*.

As it was eaſie for Men of their Education to recommend themſelves to the good Eſteem of two ſuch young Creatures, ſo it's no wonder they engaged their Affections: This Succeſs they made uſe of, to reconcile 'em to a Veneration of the Eſtabliſh'd Church, which was well done of 'em; but what they did beyond that, is confeſſedly repugnant to the Rule of Chriſtian Charity, and the Judgment of the Univerſal Church; for having enticed them to a diſtruſt of their firſt Principles, our young Divines (in order to make 'em compleat Converts) urged the Invalidity of their former Baptiſm, and inſiſted on the abſolute Neceſſity of their being Epiſcopally baptized; which the little Miſſes at length conſented to, and

and were actually Re-baptiz'd by one of 'em, the other ſtanding as God-father.

It's ſaid, that Promiſes of Marriage were not wanting, among other Sollicitations to this new Sort of Chriſtning; but this and other Circumſtances I omit, as not worth Your Lordſhip's Cognizance. The Matter of Fact however, with Submiſſion, I think to be no improper Subject for Your Enquiry into, and it is not to be doubted, but Your Grace will exert the Power that's lodged in You for the Publick Good, either in calling theſe *Schiſmaticks* to Account, or at leaſt in preventing *the Growth of this Schiſm* in the Church.

I durſt not preſume to give Your Lordſhip this Trouble, were I not aſſured of Your Sollicitouſneſs to pre-

preserve the Discipline of our Church entire, and of Your known Concern for the Truth I defend, who am with profound Respects,

May it please Your Grace,

Your Grace's

most Humble Servant,

Augustin Optatus.

INTRODUCTION,

To the Reverend Mr. *L---ter*, Library Keeper at *Mancheſter*.

WOnder not to ſee the Front of this Letter dignify'd with your Name, ſince your late and bold Revival of Donatiſm *has Elevated your Character above the common level.*

I muſt Commend your Zeal, in Endeavouring to reconcile Perſons to the Eſtabliſhment; but to introduce 'em into our Church by Rebaptization, is a deep Spot in your Feaſt of Charity, it being a Practice that's not only repugnant to the Conſtitutions of our Engliſh Church, but to the Sentiments of the Catholick Church, and the Current of all Antiquity.

As to your paying your Devoirs *to the* Female-Colleges, *I ſay nothing of it, they being ſuch proper Places of Improvement for Young Divines, whoſe Academical* Gravity *and Solemn* Garb, *can't excuſe 'em from* Complaiſance, *a Debt due to the Fair Sex; but to intrude into a Female Boarding-School, which among Proteſtants is reckoned as ſafe a Retirement for Young Ladies as a Foreign Nunnery, and there to impoſe upon the Credulity of two poor innocent Girls, by* wheedling *them with I know not what* Amourets, *to a renunciation of their Baptiſm, deſerves the utmoſt Cenſure of your* Metropolitan; *to ſay nothing of the indecent incroachment made upon the Conſtitutions of ſuch Recluſe Societies, the Fidelity of whoſe* Superintendents *ſhou'd by right deter from any* Male-Attacks.

Tho' this Charge be inconſiſtent with the Character of a True Son of the Church, (and ſuch I once thought you) yet I am ready to make it Good by a Cloud of Witneſſes; and have Reaſon to hope they'l find you open to Conviction, and willing, ſince you paſs for a Man of Letters, to ſubmit to the force of Reaſon,

Reaſon, by renouncing an Error, that not only reflects on your Conduct and Charity, but will turn the Church into a ſtrange Scene of Confuſion and Diſorder, ſhou'd it obtain the Univerſal Vogue.

It's pity a Gown-Man that's linkt to ſuch a Maſs of Learning as you are, ſhou'd be guilty of ſo much Weakneſs as you diſcover, in the Revival of ſo long ſince exploded an Error. I have read of the Woman's deceiving the Man; but here, a Man, a Church of England Clergyman is firſt in the Rebaptiſtical Tranſgreſſion.

The Church at whoſe Font *you are a* Light, *can't but ſuffer by ſuch Excentrick motions; what will her Schiſmatick Adverſaries ſay, when they ſee one of her Younger Sons rend her Bowels by Inteſtine Schiſm, and aſſume to himſelf the Power of diſpenſing with her Sacred Laws, by his Innovations and Introduction of Novel and Nocent Cuſtoms? I aſſure you, Friend L----ter, this is a wrong Step towards Preferment; for if a Man of your Temper ſhou'd ever come to be a Biſhop, it's to be fear'd the Church will be in danger.*

In Order to convince you of this unwarrantable Step, I'll ſhew,

I. *That to* Re-baptize any Perſon that was once Baptized, even by Laymen, in the Name of the Sacred Trinity, is contrary to the Practice of the Catholick Church in all Ages.

II. *That* it is repugnant to the Principles and Practice of the Church of *England.* And

III. *Then repreſent to you,* the Pernicious Conſequences of ſuch a Practice.

CHAP

CHAP. I.

The Christian Church against rebaptizing those who had been once Baptized by meer Laymen, or Heretical Clergymen, in the Name of the Trinity. Rebaptization the Doctrine of Hereticks, condemn'd in all Ages, and particularly by St. Pacianus, Optatus, *St.* Augustin, *St.* Leo, Gennadius, *the Council of* Arles, *St.* Gregory, *and the Council of* Lerida. Cyprian *and* Tertullian *Censur'd for Rebaptizing Hereticks.*

I. *TO admit Persons into the Church by Rebaptizing them, is contrary to the Sentiments and Practice of the Catholick Church in all Ages.*

Sure he must be a Man of peculiar Effrontery, that dare attack an Ancient Ecclesiastical Custom, that has been Universally received, and as Strenuously defended.——The Primo-Primitive Church when infested with distracting Divisions, Schisms, Heresies, and Factions, allow'd of Baptism administer'd by Schismatical and Heretical Sects, when done in the Name and Faith of the Holy Trinity.

In the Fourth Century, *Donatus* an Heretical Bishop of *Carthage* in *Africa*, Rebaptized his Disciples; but the Fathers of that Age who Writ against him, gave it as their Opinion, *That it was*

unlawful to repeat Baptiſm when it was Conferr'd in the Name of the Father, Son, and Holy Ghoſt.

Thus St. *Pacianus*, who ſpeaks to this purpoſe, *That Chriſt having Suffer'd but once, we can't be* (Baptiſmally) *Waſhed above once. Serm. de Bapt.*

Optatus alſo Biſhop of *Milevis* in *Africa*, who Flouriſhed in the ſame Century, Charges the *Donatiſts* as guilty of a great Sin, in reiterating Baptiſm, which Chriſt commanded to be confer'd but once only. He adds that Circumciſion, which was a Figure of Baptiſm, was done but once, and being once done it brought Salvation, but being reiterated it endanger'd the Soul. In applying this to the Baptiſm of Chriſtians in the Name of the Trinity, he ſaies *Baptiſm Confers Grace, but if it be repeated, it hazards the Life of the Soul*; he that has been once Waſht needs not to be Waſht again *Baptiſma Confert Gratiam, ſi repetatur facit vita jacturam.* Lib. 5.

Athanaſius when a Boy, mimickt the Baptiſm of the Church by Baptizing ſome of his Play-fellows in Sport and Play, yet the *Alexandrian* Church durſt not pronounce that Baptiſm void. The ſhort of the Story is thus, as *Sozomen* relates it. *Athanaſius* when a Boy, Playing with his Companions on a Feaſt day celebrated at *Alexandria* for the Martyrdom of St. *Peter* their Biſhop, he and the reſt of his Playfellows amidſt their diverſions, imitated the Offices and Rites of the Church; *Athanaſius* was choſen Biſhop, and other Boys perſonated the *Catechumens*, ready to be Baptized, and were accordingly with all the Uſual Solemnities, Baptized by him. The Ceremony being ended, they were brought before *Alexander*, the then Biſhop of *Alexandria*, who had himſelf beheld the whole Action from his own Houſe, where he waited for ſome of the Clergy that were to Dine with him upon that Feſtival: After he had Conſulted with

with his Clergy, and Conſider'd the Circumſtances of the Action, he Concluded that thoſe Children ought not to be Re-baptized. *Sozom. Eccles. Hiſt. Lib.* 2. *Cap.* 17.

The tender Age of theſe Boys might in ſome meaſure excuſe for their Preſumptive Folly; but when two Young Clergymen who are but two thirds of a double remove from Boys, do pretend to reverſe the Cuſtoms, and break in upon the Order of the Eſtabliſht Church, they deſerve at leaſt to be remitted to the Wholſome Severities of *Lilly*, to teach 'em due Subjection to their Superiors.

In the Fifth Century, the Opinion of the Church was; That thoſe who had been Baptized by any Sect or Party, tho' they could not tell by whom, ſhou'd not be Re-baptized, ſo it was done in the Name of the Holy Trinity: Nay more, St. *Auſtin* undertook to prove the validity of Baptiſm adminiſter'd by Hereticks and Schiſmaticks, *Tom.* IX. *edit. Benedict. de S. Germ.* This Great Father of the Church, was not only againſt Re-baptization, but alſo for Baptiſm being adminiſtred by Laymen in Caſes of neceſſity, *Contra Parm.* 11.13. Now St. *Auſtin* (I don't mean the inſolent Monk) being one of the Founders of our *Engliſh* Church, and you knowing (at leaſt might have known) what Treatiſes he Writ againſt Re-baptization, you ought before you attempted ſuch a Practice, to have conſulted that Learned Father, at leaſt to have been ſure you could Confute his Learned Objections.

St. *Leo*, who was Advanced to the *Roman Chair A. D.* 440. in his Anſwers to the Queſtions Propoſed to him by *Ruſticus* Biſhop of *Narbon*, ſays, *That as to thoſe who had been Baptized, but knew not by what Sect, it was ſufficient to receive them into the Church by Prayer and Impoſition of Hands. vid Ep.* 18.

Gennadius a Prieſt of *Marſeilles* in the ſame Century, ſays, *That we muſt not Baptize them again who had been Baptized by Hereticks in the Name of the Bleſſed Trinity.*

In the Second Council of *Arles* it was decreed, *That thoſe who had been Baptized by Hereticks, ſhou'd be received by the Church (not by Re-baptization but) by Chriſm and Impoſition of Hands. Bonaſiacos autem* &c. *Can.* 17.

In the Sixth Century, the Church was of the ſame Opinion; as we find in the Works of St. *Gregory*, who allows of Baptiſm perform'd by Hereticks; and adds, that when he was Conſulted by *Quirinus* and the Catholick *Iberians* upon that Head, his Anſwer was; *That according to the Tradition of the Church, thoſe who had been Baptized by Hereticks, in the Name of the Sacred Trinity, were received into the Church (not by Re-baptization but) either by Unction with Chriſm, or by Impoſition of Hands. vid. Opera.*

The Council of Lerida held *A. D.* 524 under *Theodorick*, expreſly declare againſt Re-baptization, and as an inſtance of their abhorrence of that Practice, forbid all Society with thoſe who were Re-baptized by Hereticks, and ordain that thoſe who were ſo Re-baptized ſhou'd in part of Puniſhment *undergo penance for Seven Years. Can.* 9. 14.

Nor was their Judgment alter'd in the Ninth Century; for in one of the Canons which bears the Name of *Nicephorus*, he ſays that it is Lawful for Laymen to Baptize Infants, when a Prieſt can't be had; *See his Canons of the Second Collection.* Let 'em be whoſe and what they will, they ſhew the ſenſe of the Church then, to be againſt Re-baptizing.

Nicholas I. who was choſen Pope *A. D.* 858. in his Anſwer to one of the Queſtions propoſed by

by the *Bulgarians*, concerning the Validity of Baptiſm Adminiſter'd by a *Jew*, who had no Religion, declares, *That ſuch ought not to be Re-baptized, if he did Confer it upon 'em in the Name of the Trinity. vid.* 104 *Ep.* Here Baptiſm by a *Jew* of no Religion paſſes for Valid; and ſurely a *Presbyterian* is full as good as a *Jew*.

John the VIII. Who was raiſed to the Holy See *A. D.* 872 declares in a Letter to the Biſhop of *Limoges*, *That a Man ought not to be ſeparated from his Wife becauſe he had Baptized his Child himſelf in a Caſe of neceſſity. Ep.* 188.

Dionyſius Alexander, poſitively refuſed to Rebaptize a certain Perſon who earneſty deſired it, in Order to receive the Holy Communion. *Niceph.* 6. 9. but here's a Gentleman that runs before he is called, yea and out-runs the Canons and Conſtitutions of Councils and Fathers, and Cuſtoms of his own Church.

The Practiſe was the ſame in the Tenth Century. As dark as thoſe times were, they were not dark enough to involve the Eccleſiaſticks of that Age in the guilt of Rebaptizing.

In a *Council* held at *Rome* under *John* the Ninth, an Article is inſerted, that renews the Canon of the *African Council* againſt Rebaptizations *Art.* 5.

Nor was the Caſe alter'd in the Twelfth Century. The Queſtion being put to *St Bernard*, that whereas a Child in Danger of Death, had been Baptized by a Layman in *the Name of God and the Holy and True Croſs*, whether that Baptiſm was valid; he gave his Opinion, *that the Child was well Baptized*, becauſe the difference in Words can't prejudice the Truth of the Faith and the good intentions of the Baptizer. *Ep.* 403 *ad Henric. Archidiac.*

The Council of *Arles A. D.* 1260 orders the Curates to Teach their Pariſhioners, how to Baptize

tize their own Children in Caſes of urgent neceſſity, *Can.* 2.——with whom agrees the Council of *Saltzburg*, *A. D.* 1420. *Can.* 28.

To come nearer Home, the Council held at *Lambeth A. D.* 1281. by *I. Peckham*, Arch-Biſhop of *Canterbury*, among other things decreed, *That thoſe who were Baptized with due Form of Words, tho' by Lay-Men, ſhould not be Re-baptized, Art.* 3. ——If Sir, you want more Inſtances, you have a Valuable Collection of Books at Hand, which if you peruſe, you may find the Truth I Advance abundantly corroborated, *viz. That the Church in all Ages abhorred the Doctrine and Practice of Re-baptization, and that the Baptiſm of Lay-Men and Heretical Clergy, when Adminiſtred in the Name of the Father, Son, and Holy Ghoſt, was generally allowed and Confirm'd*; therefore I don't ſee how you'l excuſe your ſelf from diſ-reſpect to the Gray Hairs of Antiquity, to which the Church of *England* ſo juſtly pays a Daily Tribute of Veneration.—— True indeed, ſome of the Ancients, as *Tertullian*, were for Re-baptizing Hereticks, and *Cyprian* was of the ſame Judgment, who defended it, but with a great deal of Candor, leaving others to Judge for themſelves; openly profeſſing he wou'd not Uncharitably ſeparate from thoſe of different Sentiments; but in this, he was accounted a Schiſmatick, and ſtrongly oppoſed by *Stephen* Biſhop of *Rome*, and afterwards by St. *Auſtin*, who maintained Re-baptization to be both againſt the Doctrine and Practice of the Univerſal Church.

Suppoſing then the Presbyterians, not only Lay-Men, but Schiſmaticks and Hereticks, yet we ſee the Baptiſm of ſuch Patronized by the Reverend Fathers of the Chriſtian Church, nay by our own Mother Church too; but here we have a Brace of Dignify'd Deacons, who Giddy with the

the Honour of Sacred Orders, thought themſelves capable by their Office to refine upon Antiquity, and to give new Laws to their Apoſtolick Mother.

CHAP. II.

The Church of England *in Principle and Practice againſt Re-baptizing, evident from* 12 *Topicks.* 1. *From the Judgment of her Repreſentatives in Convocation.* 2. *From the late Declaration of her Biſhops.* 3. *From the Forms of Prayers, both Stated and Occaſional.* 4. *The Sentiments of our Great Divines.* 5. *Giving Chriſtian Burial to thoſe who are Presbyterially Baptized.* 6. *From the Church allowing of Baptiſm by Women.* 7. *From the Epiſcopal Confirmation of ſuch as were Presbyterially Baptized.* 8. *Their Admittance to her Holy Communion.* 9. *Their Preferment in the Church.* 10. *Is evident alſo from Deaconical Baptiſm.* 11. *From Popiſh Baptiſm being received, tho' diſpenſed by an Idolatrous Church.* 12. *From the Churches not Re-baptizing thoſe who have been Baptized by meer Conforming Lay-Men.*

II. TO *Re-baptize is in every reſpect repugnant to the Principle and Practice of the Church of* England, *which has all along allow'd of Presbyterian, Independent, Popiſh, and (till of late) Lay-Baptiſm.*

Now Sir if you and your Brother *Acolyte* knew this,

this, how durſt you act in oppoſition to her Judgment? but if you were ignorant of it; why did not you Conſult your Dioceſan as in Duty bound, or others Learned in the Laws of the Church, before you engaged in an Action of that importance? or what if you had continued in the Univerſity till you had Commenc'd graduate in Eccleſiaſticks?

That the Church of *England* is in Principle and Practice againſt Re-baptizing thoſe who have been once Baptized by Presbyterians and others, is obſervable from the enſuing Hints.

I. From her Judgment in *Convocation* (*A. D.* 1603) which is the Church repreſentative; there ſhe Commands all her Clergy before Sermon, to Pray for the Presbyterian Kirk of *Scotland* by Name, as a part of the Holy Catholick Church: the Words are, *Ye ſhall Pray for Chriſt's Holy Catholick Church; that is, for the whole Congregation of Chriſtian People diſperſed thro' the World; and eſpecially for the Churches of* England, Scotland, *and* Ireland. *Can.* 55.

Here the *Scots Presbyterians* are by our Church called *a Chriſtian People, and a Church*, tho' they had no Epiſcopals among them at that time; now Sir did you not ſubſcribe this Canon at your Ordination, and ſo own their Baptiſm? Yes you did, and ſo did your Undertaking-Brother, Mr. *M——lyn*, and How come you to recant all at the Font? How come thoſe to be Pagans at the late Re-baptization, that were Confeſſedly Chriſtians at your Ordination?

II. When this ſubject was debated in a late Convocation, the Biſhops *May* 14. 1712. came to the following Reſolve, *viz.*

" Foraſmuch as Sundry Perſons have of late by " Preaching, Writing, and Diſcourſes, poſſeſt the " minds of many People in the Communion of " our

" our Church, with doubts and ſcruples about " the Validity of their Baptiſm, to their great " Trouble and Diſquiet; we have thought it in- " cumbent on us, to declare in Conformity with " the Judgment and Practice of the Catholick " Church of Chriſt, and of the Church of *Eng-* " *land* in particular, *That ſuch Perſons as have been* " *already Baptized in or with Water, in the Name* " *of the Father, Son, and Holy Ghoſt, tho' their Bap-* " *tiſm was irregular for want of a Proper Admini-* " *ſtrator, ought not to be Baptized again.*

It's ſtrange, how two Young unbeneficed Clergy Men ſhou'd the very next Year after take upon 'em to oppoſe the Biſhops, and revive a Practice that was ſo Solemnly condemn'd by their Lordſhips Declaration: What was now become of the Canonical Obedience which they Vowed to their Ordinary? To ſee a Lay-Man diſreſpectful to his Biſhop is not altogether ſo much; but for the Sons of *Levi* to ſpit in his Face, and boldly contradict the reſolves of an Epiſcopal Bench is doubly criminal, and deſerves a Name which my deference for their Function will not allow me to give! Pray Gentlemen, by what Authority do you diſſent from theſe Illuſtrious Fathers in ſo great an Article? Is this your Veneration for the Sacred Order of Epiſcopacy? had you no way to Wound Diſſenters but thro' the ſides of my Lords the Biſhops?

III. This was the judgment of the Old Compilers of the Common-Prayer, and the after Authors of the Occaſional Prayers for Faſts and Thankſgiving Days.

The Church of *England* in her *Form of Prayer for all Conditions of Men*, directs her Clergy to *Pray for the Good Eſtate of the Catholick Church*; now it is certain, that the Reformed Churches abroad

broad, who are Presbyterians, make up a great part of this Catholick Church, by the Confession of our English Church; for in the Forms of Prayer made during the late War, and especially in those for the Peace, our Church takes notice of the Forreign Reformed Churches of Christian Brethren, tho' their Baptism be purely Presbyterian; but here are two of her Sons, who say her Prayers backward, and anathematize, those who have the Felicity of her Benedictions.

IV. The Greatest Divines of our Church have always concurr'd with her against Re-baptization; tho' Baptism in their Opinion was irregularly Administer'd, yet ought not to be repeated; this was the Judgment of Archbishop *Whitgift*, Bishop *Bancroft*, *Bilson*, *Grindal*, *Jewel*, *Hooker* &c.

No body doubts but these Learned Gentlemen were throughly Vers'd in the Doctrine and Practice of the Primitive Church, as well as that of their own Establishment, and therefore must be acknowledg'd to be Proper Judges in the Case.

Archbishop *Whitgift* in particular says, *That the being of a Sacrament don't depend on the Minister*; the Presbyterians will tell you how this Learned Prelate own'd the Validity of Presbyterian Ordination, and Baptism by Consequence, when the Bishops of *London*, *Ely*, *Wells*, and *Rochester* were Commissioned under the Great Seal to Consecrate some *Scotch* Divines Bishops, as *Spotswood*, *Hamilton*, and *Lamb*.

At the *Hampton-Court* Conference, the Bishop of *Winchester* affirm'd, That to deny Private Persons to Baptize in Cases of necessity, *were to cross all Antiquity*, and the common Practice of the Church, it being a Rule agreed on among Divines, that a Minister is not of the Essence of a Sacrament. *Full. Ch. Hist. Book* 10. *S.* 10.

But above all things the Judgment of the University

versity of *Oxford* weighs most with me; that Learned Body own even *Geneva*, which is Presbyterian, to be a *True Church*; and that it's Sacraments are Valid; tho' to be sure it wou'd be dearer to 'em were it as Regular as our own; *See the* Oxford *Letter dated* Feb. 5. 1706. Wherein

* 1. They address her Ministers under the appellations of the Reverend and most Excellent Pastors of the Church of *Geneva*.

⊙ 2. They accost 'em with the Salutation of most dear Brethren in Christ, and soon after stile 'em the best of Men.

† 3. Whereas the Church of *Geneva* had complained of some Aspersions cast upon 'em by the Church of *England*; they clear themselves of that Charge by expressing a peculiar respect for that Church, and wishing not only a Friendly Correspondence but also a strict Union with it, and all the other Foreign Reformed Churches, that they might make a more formidable Appearance against the detestable Innovations of Popery.

△ 4. They Conclude with a Hearty Prayer for their Welfare, and that of all the other Reformed Churches.

*Epist. Oxon. Viris plurimum Reverendis, Celeberimis, Præstantissimis Ecclesiæ Genevensis Pastoribus. Inscrip.**

Fratres in Christo Dilectissimi. lin. 9 Epist. ⊙ *Siquid fortè ab aliquo è nostris excidérit quod in* Genevam *asperius dictum videatur, id non ad ullam aut Reipublicæ, aut Academiæ, aut Ecclesiæ Genevensi dedecoris labem inurendam designatum fuisse, Epist. lin. 15, 16, 17.* †

Et postea--*Nos vicissim vobis ac Reformatis omnibus Ecclesiis, Communem fore unionem, ardentissimis votis Efflagitamus P. ult. lin. 3.*

Immediatè post lin. 6. *Meliori Successu bellum Papali Tyrannidi indictum gereretur, si contra impias, piisque omnibus detestandas Pontificiorum innovationes conjunctis sub antiquâ Apostolici regiminis formâ Copiis Militaremus.*

Valeant apud Deum optimum illæ, quas vos pro nostrâ, nos pro vestrâ felicitate assiduè fundimus preces. △. *ult. Pag. lin. 9.*

Are

Are not these then Pert Youths indeed, who dare insult their *Alma-mater*, and give her the *negamus Conclusionem*, when the Premises are undeniable? It's to be Questioned whether these Gentlemen be Legitimate Sons or no, who Dogmatically oppose such exploded Notions upon their own Authority, to the Christian and Generous Sentiments of that Famous University. Surely they rather Sprung from a Schismatical Seminary where Private Opinions are hatcht in Fundamental Principles, by the Enthusiastical heat of the Sophlings; else they could never have been so fond of their ridiculous fancy as to introduce it under the Umbrage of so well Regulated a Church that abhors such Tenets, and Labours under no Imperfections, but the unhappiness of Sheltring some few Shatter-brain'd Priests, who notwithstanding the Brightness of her Character, will oppose their Pur-blind Zeal to her Diffusive and Shining Charity.

V. The Church of *England* is so far from condemning Presbyterian Baptism, that she has allow'd of Baptism by Women ever since the Reformation; and I'm sure Dissenting Male-Baptism is more Commendable of the two.

Baptism by Women occasionally, obtain'd in our Church till King *James* I. his time, who by force of his Presbyterian Education, did with some Warmth expose and abolish that Obstetricious Usurpation.

She, who allow'd Baptism by Women and unordained Men in Cases of necessity, can't be supposed to invalidate and make null that in debate, nor was that Custom entirely destroyed till the *Hampton-Court Conference A. D.* 160$\frac{3}{4}$.

When the Bishop of *Canterbury* in that Famous Conference urg'd that Lay-baptism was not allow'd

low'd in the Practice of the Church, King *James* answer'd,

" That the Words of the Book could not but " intend a Permiſſion of Women and Private " Perſons to baptize.

This, ſaid the Biſhop of *London*, *was agreeable to the Practice of the Ancient Church*, Acts 2. *When* 3000 *were baptized in a Day, which for the Apoſtles themſelves to do was at leaſt improbable, and therefore neither Prieſts nor Biſhops muſt be preſum'd to be employ'd therein; and ſome Fathers are of the ſame Opinion. Hout, hout on't*, quoth the King, *no Baptiſm by Women and Laicks.* Fuller Ch. Hiſt.

VI. The Validity of Baptiſm diſpens'd by Presbyterians is recognized by the Church, in giving them Chriſtian Burial; from which, *Un-baptized Perſons* are excluded by the *Rubrick*.

I have heard ſome Presbyterians who ſcruple our Service for the Dead, complain, That their deceaſed Friends could not be buried without the Prayers of the Church ſaid over 'em; and I have known others who being refuſed the uſual Prayers for their Friends, have oblig'd the Parſon to ſay 'em in full, for fear of incurring the Penalties of the Law made on that behalf.

If the Presbyterians were not Chriſtians when alive, the Parſon cou'd not in Conſcience, at the burying of a Presbyterian, *Thank God for taking to Himſelf the Soul of our dear Brother, nor commit his Body to the Ground in ſure and certain Hope of the Reſurrection to Eternal Life.* Now this pronouncing 'em ſaved at the Grave, is a Demonſtration, That their Baptiſm is thought Valid, and that they are equally Chriſtianized with the reſt of their Proteſtant Brethren.

VII. The Biſhops in their triennial Viſitations, Confirm ſeveral who are Presbyterially as well as

Epiſcopally baptized, which they wou'd not do if they thought 'em to be no Chriſtians.

By the Laws of the Church none are capable Subjects of Confirmation but baptized Perſons. But you'l ſay, That can't be remedy'd in a Crowd where the Biſhop is a Stranger.

I anſwer; In that Caſe, if the Pariſh-Miniſter thinks any to be unqualify'd for want of Epiſcopal Baptiſm, why does he not direct his Lordſhip's Hand to the Proper Object? but if that may not be done, why does not his Lordſhip inſiſt upon a Separation of the Clean from the Unclean?

I'll allow the Biſhop may be impoſed upon here, but we can't ſay ſo of thoſe great Men in the Year 1660, when they Confirmed thoſe over all the Kingdom, who, generally ſpeaking, had been baptized by Presbyterians or Independents, and that under *Oliver Cromwel*'s *Uſurpation*.

If theſe Fathers of our Church did not believe 'em to be Chriſtians, doubtleſs they wou'd have urg'd them to ſubmit to Epiſcopal Baptiſm; but ſince no Scruple was made about their former Baptiſm, it's evident they adjudg'd it Effectual and Valid, tho' they might think it irregularly adminiſter'd.

VIII. Many who have been baptized by Presbyterians, and are come over to the Church, are own'd as Chriſtians and received into Communion, without any Objection made againſt their Baptiſm.

In our Opinion, unbaptized Perſons, you know, are no better than Pagans; therefore diſſenting Proſelytes who receive the Holy Sacrament in our Church, are ſuppos'd to be validly baptized: if this be not granted, it will follow that the Clergy in giving 'em the Lord's Supper, give that which is Holy to the uncircumciſed.

It ſhould ſeem, theſe young Gentlemen's Faith (by the influence of ſome Popiſh Gentleman's *October*) has been ſtretcht to the Belief of the ſeven Sacraments, and to an Eſteem of Matrimony above the reſt; elſe Presbyterian Baptiſm, which qualifies for the Communion of the Church, wou'd not be reckon'd by them incompatible with the neceſſary Qualifications of a Clergy-man's Wife.

IX. Several have, and now actually do officiate in the Church, who were baptized only by a Presbyterian Miniſter.

Formerly it was ſo, when ſome *Scotch* Divines were prefer'd in the *Engliſh* Church; their Baptiſm was never made a Matter of diſpute.

The Modern Practice of the Church is the ſame; thus upon the Conformity of a diſſenting Miniſter, he's ſhov'd into ſome Place or other without any Queſtion made of his Baptiſm.

The Church, in this Caſe, has not thought fit to make Epiſcopal Baptiſm a Teſt or Qualification for Eccleſiaſtical Preferments; but equally admits into her Boſom all thoſe who are baptized, whoever the Adminiſtrators be. A ſeverer Satyr can't be upon the Church, than to ſay, She admits Perſons as Miniſters to ſerve at the Altar before they have commenced Chriſtians; and yet ſo it is, if any Credit may be given to this new Sect of Epiſcopal Anabaptiſts; nor wou'd it be difficult to diſcover, That ſome of the preſent Biſhops and Dignitaries of the Church had no other Baptiſm than by a Presbyterian. *See Biſhop of* Oxford's *Charge, and Biſhop of* Exon's *Name in the baptiſmal Regiſter of St.* Gregory's *Church*, London, and many others who were the Progeny of Schiſmaticks (eſpecially in *Cromwel*'s Days) and are now thought to be the brighteſt Ornaments of our Church.

X. The Deacons in our Church being no Prieſts, are but half-Miniſters; and yet their baptiſmal Adminiſtration is compleat in all its Parts, and good. Our Adverſaries ſay, Theſe are a kind of Amphibious Animals, half Laicks, and half Eccleſiaſticks; they may baptize, but not give the holy Euchariſt, being Miniſters of the *Font* and not of the *Altar*; and yet the Baptiſm of this imperfect Species of Miniſters, is counted regularly valid; Now I think our young Parſons who are for diſannulling Lay-Baptiſm, ought to have conſider'd, That even ſome of our own Church-Baptizers are Middle-Men, between the Clergy and Laity, and as ſuch, that all their Miniſterial Actions are mixt, half-Lay and half-Eccleſiaſtical; conſequently therefore, if Lay-Baptiſm be in it ſelf invalid, the one half of their Function has no force but what it derives from common Courteſy.

XI. The Church admits of the Romiſh Baptiſm, tho' at the ſame time the Church of *Rome* is ſtil'd by our Homilies, *an Idolatrous Church, not only a Harlot, but a Foul, Filthy, Old, Wither'd Harlot, and Mother of Whoredoms.* Hom. againſt Peril of Idol. *part* 3*d* (*Lond. fol. Edi.* 1673) *page* 154.

Pray, Sir, how comes the Baptiſm of an Idolatrous Prieſt to be good, and that of Presbyterian Miniſters (which is the ſame with that of the reformed Churches abroad) to be the contrary? Does it become a Divine of the Church to own the Baptiſm of this *Old Wither'd Harlot* as true, and at the ſame time condemn that of the Reformed Churches as falſe? ſhall the *Children* of the *Reformation* be treated as *Heathens*, while the *Sons* of that *filthy Harlot* are entertained as *true Chriſtians*? this is your Opinion; but remember you hold

it

it in defiance to the known Principles and Practice of our Engliſh Church.

XII. The Church does not think fit to re-baptize thoſe, who have been once baptized by Conforming-Lay-Men; the Inſtances at the beginning of the Reformation I omit, and confine my ſelf to thoſe that are more recent.

Tho' my Lords the Biſhops diſlike and diſcourage Lay-Baptiſm, yet it being once done, tho' by an unconſecrated Hand, they'll not have it repeated: *Quod fieri non debet, factum valet.*

We are not without Inſtances in ſeveral Dioceſes, of Perſons who by counterfeited Orders, have officiated in the Church for a long time before their Roguery was diſcover'd; and when found out, our Spiritual Governours wou'd not re-baptize thoſe who were Chriſt'ned by theſe Lay-Uſurpers. For Example:

In particular, Mr. *Buttler Lacy*, a late Curate in a Country Pariſh in the Dioceſs of *Exon*, forged his Orders, exerciſed all Miniſterial Offices there for ſeveral Years before he was detected; and when diſcover'd, to be a Sham-Prieſt, a meer Lay-man, the Biſhop never order'd thoſe baptized by him to be re-baptized.

To come nearer Home: I am informed of a certain Perſon who has Officiated for ſome time in a certain Church not far off from our next Cathedral, who not being able to produce his Ordination-Letters, nor to give a paſſable Reaſon for it, is violently ſuſpected for a Cheat, to ſay no more; and if he proves to be ſo, I dare ſay you'l hear of no re-baptization there.

But to come nearer yet, Mr *D——le*, School-Maſter of *St——port*, paſt for a Miniſter of the Church for Ten or Twelve Years together, and in that time baptized ſeveral, in *Radcliff* Pariſh,

and elſewhere: After he was diſcover'd to be a Counterfeit, he petitioned for Ordination; but the then Biſhop refuſed it, and I believe it will ſcarce be granted by his Succeſſor; but none of thoſe baptized by this Lay-man were re-baptized.

Now young Gown-men, if your juvenile Years wou'd not permit you to be acquainted yet with all the Cuſtoms and Conſtitutions of the Church, yet methinks you are old enough to underſtand the Rules of the *Rubrick*, which you wofully tranſgreſs in ſundry Particulars.

That, for *the Adminiſtration of Baptiſm to ſuch as are of riper Years, and able to anſwer for themſelves*, requires three Things, and not one of them was obſerved.

I. The Parties concern'd, are required to *give notice to the Biſhop of ſuch Baptiſm*; did you direct your Proſelytes to walk by this Rule, and take care to ſend the Biſhop timely Information? I trow not.

II. The ſame Rubrick requires the Miniſter to adminiſter Baptiſm, *to thoſe of riper Years immediately after the ſecond Leſſon, either at Morning or Ev'ning Prayer*, but this was ſo far from being obſerved, that you made a kind of clandeſtine Solemnity of it.

I have often heard of Stol'n Weddings, but never of a Stol'n Baptiſm before. Works of Darkneſs indeed hate the Light; but why Baptiſm, which is a Work of Light, ſhou'd be done in Darkneſs, to wit, with ſuch wonderful privacy contrary to an expreſs Order of the Church — the re-Baptizer is concerned to account for it.

III. It directs alſo, That the Baptized Parties *be Confirmed by the Biſhop before they receive the Lord's Supper.*

If

If your Proselytes have not conform'd to this Rule, as I am told they have not, I think they are excusable enough, being Novices in the Faith; but Sir, it was expected from you and the Reverend Sponsor, That you wou'd take the same pains to *keep* 'em in the Path of Truth, as you did to *court* 'em into it.

CHAP. III.

The Ill Consequences of denying the Validity of Presbyterian Baptism; ex. gr. *It reflects on the Conduct of our gracious Queen: It Unchurches all the Reformed Churches abroad: It asperses the Royal Family of* Great Britain: *It may produce needless Scruples in many Persons of their Christianity: It endangers the Christianity of the Church of* England.

III. WE will consider *the absurd and dangerous Consequences which attend the denying the Validity of Presbyterian Baptism.* Among others take these.

I. Her present Majesty Queen *Ann*, has advanced several to the highest Stations, who have had their Births, Baptism and Education among Presbyterians, and these are look'd upon as the great Supports of Church and State; even by them, who condemn others as no Christians, tho' baptized with the same Baptism. To say of any of those great Patriots who are now at the Helm of Government, *That they are no Christians*, highly reflects on Her Ma-

jesty's Wisdom in advancing them. The Wisdom also of the rest of the Legislative Power seems to be impeach'd hereby: That, among the other ill Qualities whereby the Dissenters were declared incapable of holding any Places of Profit and Trust in the Kingdom, they omitted mentioning that, which above any other, even the worst of Qualities (if such an Hypothesis be true) shou'd unfit 'em for any Post, not only in *this*, but in any other *Christian Nation*.

II. All the Protestant Churches abroad (except the small Bishoprick of *Lubeck*, and some of our Plantations) receive their Baptisms from Presbyterian Administrators, *Calvinistical* or *Lutheran*.

The Authors, who write of those Countries, tell us they have no Diocesan Bishops of the *English* or *Italian* Species, nor any such Ecclesiastical Courts of Jurisdiction as theirs, but that their Church-Government is wholly directed and managed by a Presbyterial Consistory. *See present State of* Denmark. Abbot Vertot *of* Sweden. *Chemnitius*'s *Examen C. T.* part. 2*d*.

He must certainly be destitute of Christianity himself, who says all these Protestants are no Christians; and yet the Principles of our new Propagators of *Donatism*, necessarily infer 'em such.

It's strange, that when the Clergy are oblig'd to pray for these forreign reformed Churches, there shou'd be any found among that venerable Body who endeavour to disannul their Baptisms, and thereby to divest 'em of their Christianity; as certainly they do, by treating the *English* Presbyterians so, who entirely agree with these reformed Churches in their Method of Church-Government,

Government, and in little else differ from our eſtabliſhed Church.

I fancy, That theſe Gentlemen, were they aware how numerous and potent the Presbyterian Reform'd Churches abroad are, wou'd not be ſo forward, or open in divulging ſuch pernicious Opinions.

That they are more numerous and potent than the Epiſcopal reformed Churches, will appear from this ſhort Liſt of thoſe Countries that were reform'd from Popery to Presbyterianiſm.

I. There's the brave King of *Sweden*'s extenſive Dominions.

II. The Kingdoms of *Denmark* and *Norway*.

III. The King of *Pruſſia*'s Dominions.

IV. Several Provinces of the Empire.

V. The United Provinces.

VI. The Republick of *Geneva*.

VII. The Proteſtant *Swiſs Cantons*, &c.

Not to mention the once Famous Proteſtant Churches of *Hungary*, *Bohemia*, *Poland*, *Tranſylvania*, and *France*; who now by Popiſh Cruelty are in a manner reduc'd.

The whole Maſs of the Reformation is at this Day Presbyterian, except *England*, *Ireland*, ſome of our Plantations, and the Biſhoprick of *Lubeck* in *Germany*.

III. You can't deny the Validity of the Preſbyterian Baptiſm, without the ſevereſt reflexion on the *Royal Family* of *Great Britain*.

For ſome of 'em were *Britiſh* Presbyterians in their Education, and others of'em inter-Marry'd with Foreign Presbyterians; this is very notorious by the following Inſtances.

I. King *James* I. was Born and Bred a *Scotch* Presbyterian; of whom the Biſhop of *London* ſaid

ſaid, *That God has given us ſuch a King, as ſince Chriſt's time the like has not been.*

II. If Presbyterially baptized Children be no Chriſtians, what will become of King *Charles* I. of eternal Memory, who had no Baptiſm but from a Presbyterian Hand?

If you doubt of the Validity of his Baptiſm, his Adverſaries will ſoon call his Chriſtianity in queſtion, and rob him of the Crown of his Martyrdom.

I doubt not, had this new Sect of re-Baptiſts lived in thoſe unhappy Times, but that faithful Hiſtory wou'd have repreſented 'em to be as rank Enemies to that *Royal Martyr*, as they were who diveſted him of his Imperial Diadem, and rob'd him of his Life; but the Wiſdom of that Age could not ſwallow ſuch Abſurdities; and it's to be hoped, That the Wiſe and Judicious Clergy, which our Church has the Happineſs of being bleſt with at this Day, will, upon theſe Matters being propos'd to their Conſideration, ſuppreſs ſuch a fond and pernicious Error.

Now if King *Charles*'s Baptiſm was valid, (which no True Church-Man diſputes) our *Man-ter Operators* very juſtly expoſe themſelves to the Ridicule of every flouting Presbyterian, who may be apt to inſiſt on ſuch puzling Queries as theſe; Why may not the ſame Laver ſerve young Boarding-School Girls, as ſerved the *glorious Martyr*? Why may not the ſame Baptiſm qualify for *Church of England* Wives, as for the *Head* of the *Engliſh Church*?

It's highly probable, Mr. *L——ter*, That you and your Brother *Donatiſt*, with many *Others*, from whom you have borrow'd this ill contriv'd Hereſy, will find your ſelves ſadly diſappointed, in what

what you propoſe to gain by the propagating of it.

I know it's a common Thing with unfiniſht Scholars, who have too partial an Eſteem of themſelves, to aim at a Reputation for Learning, by quarelling with univerſally received Principles, inſinuating thereby to the *Vulgar* (who can judge no better) That they can ſee further into a Mill-ſtone than their Neighbours; but the *Learned World* are not ſo eaſily impoſed upon; Attempts of that nature will never recommend you to their Eſteem, but rather make you Sharers of the ſame Misfortune with the *Ape*, who the higher he climbed, the more he expoſed his Poſteriors.

III. The late King *William*, tho' not Epiſcopally baptized, yet the Nation thought fit to conſtitute him King and ſupream Head of the Church.

Some indeed diſputed his Right and Title to the Crown as a Magiſtrate, but none as a Chriſtian, tho' he had no Baptiſm but by a *Dutch* Presbyterian.

IV. The glorious *Mary*, our late Queen, was by an Epiſcopal Hand Married to that Presbyterian Prince, and no Body thought him an improper Husband, becauſe not waſhed in the Epiſcopal Laver.

V. Prince *George*, Her Majeſty's late Pious Conſort, was baptized by a *Daniſh* Presbyterian, and I hope no Body dare ſay ſhe was unequally yoked.

VI. The Illuſtrious Houſe of *Hanover* labours under the Infelicity of being baptized by High-*Dutch* Presbyterians, and what Political Views Perſons may have in denying the Validity of ſuch a Baptiſm, I can't gueſs at, unleſs it be

to

to weaken the Hands of the Proteſtant Succeſſion.

IV. This Doctrine tends to the diſquieting of moſt Perſons Conſciences; for upon this Principle, who can be ſure of his Chriſtianity? They who are Epiſcopally baptized, how do they know but their Miniſter, or his Biſhop, or ſome of his Predeceſſors were irregularly baptized? and if ſo, what endleſs doubts and Scruples may it create in the Minds of People? I am ſure it ſuits more with the Character of a Clergy-man, to quiet and heal the Jealouſies of tender Conſciences, than to raiſe and augment 'em.

V. Beſides, I don't ſee upon the Principle of re-Baptization, how we can ſecure the Chriſtianity of our *Engliſh Church*, whoſe Miniſters have received their Ordination from the Hands of a Church confeſſedly Heretical and Idolatrous, for which Reaſon we left her; ſo that if Baptiſm by Hereticks and Schiſmaticks be Null, their Ordination is ſo, and conſequently all the Sacred Adminiſtrations are a meer Sham.

It's ſomewhat ſtrange, and muſt certainly be owing to the Heat of ſome ill Princip'd Men, (tho' ſubtle in propagating their Sentiments) that our pure Mother the Church of *England*, has ſeemed of late to have a greater Eſteem for the Baptiſms and Ordinations of the Church of *Rome*, than of thoſe of the Reformed Churches abroad.

I am ſure ſuch an Eſteem was far from the Sentiments of our common Mother, when firſt reformed from Popery; for it's evident our great Reformers had the ſame good Opinion of

of the Presbyterially reformed Churches Abroad, as of the Episcopally reformed at Home.

It seems to be a Judgment from Heaven upon the Uncharitableness of some of our Church, who have so frequently Unchurch'd the Foreign Protestants, that now there be risen up some among our selves who attempt to divest our own Church of it's Christianity.

VI. The young Ladies who have been reduc'd to a renunciation of their Baptism, may very probably experience the bad consequence of it; for shou'd they ever meet with a Friend who could perswade 'em of the unlawfulness of what they consented to, it wou'd either produce in 'em sad Conclusions concerning themselves, or a careless slighting of the Sacred Principles of their Religion.

I hope, by this, my Friend, you are in some part convinc'd of the *Error of your Ways*, and will make an Honest and Orthodox Recantation; the rather because of the Offence you have offer'd the Church, who has not only acknowleg'd the *Presbyterian part of the Reformation* as Members of the *Catholick Church*, but has frequently in her distress been Oblig'd to 'em, both for Kings when wanted, and for their assistance against the Encroachments of Papal Innovations. E. G.

I. Thus upon the Death of Queen *Elizabeth*, we were glad to borrow of our Presbyterian Neighbours, the *Scots*, who sent us King *James the First*, who was bred a Presbyterian, and had unhappily died so, if the Lustre of the British Crown had not open'd his Eyes; How blind he was before, ye may *Ken fow weel*, by what he *cance* said in a general Assembly in *Scotland*,

Scotland, *A. D.* 1592. He bleſt God, that he was *Born at ſike a time o' the Goſpel, and to be King of ſike a Kirk, the pureſt Kirk in the World. The Kirk of* Geneva, quo' he, *keep Yeul and Paſch; and what ha' they i' the Word o' God for it? and as for the Neighbour Kirk of* England, *what is their Service but an ill ſaid Maſs in Engliſh?* See the Secret Hiſtory of the four laſt Reigns, Pref.

II. When the late King *James* had diſtreſſed our Conſtitution, invaded our Eſtabliſhment, and impriſoned our Biſhops, we look'd about, and all Epiſcopal help fail'd us; the Presbyterians abroad, 'tis true, were a powerful Body, but alas, we had too often unchurcht and unchriſtianiz'd 'em to expect Help from that Quarter: However, ſaid our afflicted Church, 'They are Merciful Men, and by their Religion obliged to forgive and forget, therefore 'let us addreſs them for Succour, if they fail, we 'are inſtantly ſwallow'd up by Popery.

Well, her Prayers and Groans were heard as far as *Holland*, a powerful Presbyterian Republick, who immediately order'd a brave Army to our relief, under the Conduct of a Braver Prince, but a *Nether-landiſh Presbyterian*, who after he had reſcued our expiring Laws and Liberties, and re-eſtabliſh'd our Church and State, was in conſideration of his Service, ſet upon the Throne to guard 'em both.

III. Upon the Demiſe of Her preſent Majeſty, whom God long preſerve, the *Britiſh* Crown deſcends to a *German* Presbyterian, and his Iſſue. Strange! we ſhou'd thus advance Presbyterians to be Heads of our Church, and yet not have a good Word for the Breed.

Thus

Thus we ſee Presbyterian Baptiſm ſerves to make *Kings*, *Princes*, *Prieſts*, and *Biſhops*, yet it ſeems now a-days, it's inſufficient to qualify *Wives* for Eccleſiaſtical Supernumeraries; ſuch the young Gentlemen we have been ſpeaking to are, and muſt content themſelves to be ſo, till the Church be over-ſtockt with Vacancies: Till then (ſince they are ſo ſucceſsful in the Art of making Female-Proſelytes) it were worth while to ſend 'em as Miſſionaries, to convert the deluded Nations on the Banks of the great River, the River of the *Amazons*, for the Benefit of the Church.

FINIS.